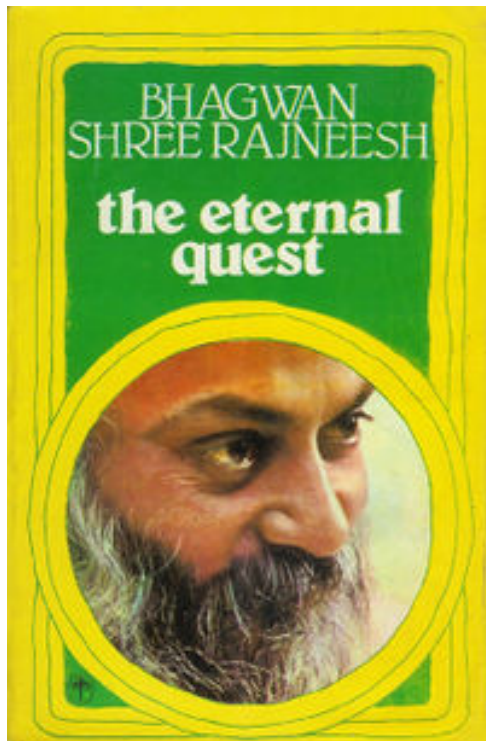


Beyond and Beyond contains about 16 pages more material, that is not in ch.1 of ***The Eternal Quest***.

The Eternal Quest ch.1 has, after the first question, about 2 pages of material that cannot be found in **Beyond and Beyond**.

Chapter 7 was previously published as **Seriousness**.



The Eternal Quest

Year of publication : 1980

Publisher : **Orient Paperbacks**

Edition no. : -

ISBN None

Number of pages : 174

Hardcover / Paperback / Ebook : P

Edition notes : © Copyright Rajneesh Foundation, Poona, 1980.

Size : 179 x 114 x 9 mm

Author as **Bhagwan Shree Rajneesh**

Edited by **Ma Satya Bharti**

Printed at Kay Kay Printers, 150-D, Kamla Nagar, Delhi 110007

Introduction: **Ma Satya Bharti**, Poona, October 1978



The Eternal Quest

Year of publication : 2009

Publisher : [Osho Media International](#)

Edition no. : 1

[ISBN 81-7261-221-4](#) (click ISBN to buy online)

Number of pages : 245

Hardcover / **P**aperback / **E**book : H

Edition notes : Copyright © 1967, 2008 OSHO International Foundation

Size : 199 x 131 x 21 mm

Editing: [Satyam](#)

Design: [Kushi](#)

Typesetting: [Sonar](#)

Production: [Kamaal](#)

Printed in India by Thomson Press (India) Ltd., New Delhi

In loving gratitude to Osho from Darshan

Preface: Osho, from [The Supreme Doctrine](#)

The Eternal Quest

Talks given from 1967 to
1972 Original in Hindi 15
Chapters

Year published: 1980

A selection of discourses from 1967 to 1972

The Eternal Quest

Chapter #1

Chapter title: Religion: The Door of
Feeling Date Unknown

Question

WHAT IS THE BASIC INDIAN PHILOSOPHY?

As far as I am concerned, I do not see philosophy as Indian or non-Indian. It is not possible. Philosophy is only universal. There can be no geographical division in the human mind. These divisions, these distinctions, are political. Indian, Japanese and German, or eastern and western -- all these divisions are political. They have arisen out of the political mind. In the realm of philosophy we apply them unnecessarily. Not only unnecessarily, but meaninglessly as well. There is no Indian philosophy as such; there cannot be. Philosophy is a universal attitude.

You can see the world through three dimensions. One dimension is science: that is, thinking empirically about reality. The second dimension is philosophy: thinking about reality speculatively. And the third dimension is religion: not thinking about reality at all, but experiencing it.

Science is based on empirical experimentation, observation and objective thinking. Philosophy is based on nonempirical, speculative thinking -- subjectively based. Religion transcends both.

Religion is neither objective nor subjective. Religion conceives of the whole in terms of its wholeness.

That is why we use the term 'holy'. Holy means 'that which comprehends the whole'.

When we call a particular type of mind the Indian mind -- when we designate it as such, when we make this distinction -- it is not a geographical distinction.

When we say 'Indian' -- to me it means that the world, the reality, is being seen neither through science nor through philosophy, but through religion.

If you like you can say that this land -- this country and the mind that has evolved here has peered into reality through religion -- not through philosophy, not through science. The third dimension, religion, has been the basis for us.

When you think about it, any type of thinking is bound to be nothing more than an acquaintance.

When I think about you, I am outside you. I can go

around and around you, but whatever I come to know about you will just be an acquaintance. I cannot penetrate you, I cannot know you from within, so it is an acquaintance.

Science is acquaintance: science is not knowledge. It has to change from moment to moment. Every day something new is known, we become acquainted with something new, and science has to change. So science can never be absolute in the sense that philosophy can be. Philosophy is absolute because we are not thinking about the outside, but thinking about the inside of humanity, about the inside of the human being: the innermost, the subjective core of the mind. Philosophy can be absolute, but philosophy cannot be the whole. The outside has been left out of it.

Science is a part. Philosophy, too, is a part. Only religion can be the whole, because in religion we are not dividing reality into the objective and the subjective. We are taking reality as it is, as the whole. This whole cannot be thought about; this whole can only be felt. Religion is knowing, through feeling. India has been emphasizing feeling rather than thinking. The Indian mind, the eastern mind, has been nonthinking, nonspeculative, nonscientific -- and, religious. All religions were born in the East, even Christianity. The West has not given birth to a single religion. Christianity, Islam, Hinduism, Buddhism,

Jainism, Sikhism -- all these religions were born in the East. The eastern mind has looked through a third dimension. That has been its basic contribution.

I am using the term 'Indian' or 'eastern' just to make the point clear to you. But do not call it 'Indian', call it 'religious', because in the West, too, there have been persons like Eckhart, Bohme, Heidegger, Marcel and Berdayev who were religious. In a way they were eastern, though born in the West.

There have also been persons in the East who were not religious, who have thought in terms of science. In fact, the first glimpses of science came in China. But they could not be developed in the East because the eastern mind has become obsessed with the third dimension: the religious. And the West could not develop a religious tradition because the West became obsessed with the scientific. And of course there have been persons of a philosophical leaning in both the West and the East.

Now a new world is evolving, a new man is emerging out of the historical process -- a man of the future who will be neither of the East nor of the West. A new mind is coming into being: a global mind, a universal mind. So we have to discard our obsessions. The East has to discard its obsession with the third dimension: the religious; and the West has to discard its obsession with the first dimension: the empirical, the scientific. We have to see the world,

the reality, through all three dimensions. Only then -
- through all the doors that are potentially available
to human beings everywhere -- can a synthesized
knowledge, knowledge that is total, be gained.

A person becomes whole when he becomes three-
dimensional: simultaneously philosophical,
religious and scientific. If these three dimensions
are in the mind simultaneously, then the mind
knows reality through all the doors of perception.

But as you have asked about the basic Indian
philosophy, I will have to say that religion, the door
of feeling, is the basic attitude in India. We have used
feeling as a means of knowing.

Ordinarily knowing and feeling are two distinct
things but there are certain feelings through which
one comes to know something -- like in love. You
can know a person through science, but then you
know only the periphery. Then you know only the
circumference. Then you know only the physiology
or the chemistry or the biology or the history, but
you do not know the person as he actually is. You
know about him, but you do not know him. But when
you love him, you do not know the biology, the
physiology, the chemistry of the body or the
psychology, but you know him as he is -- the total. In
love, you penetrate to the innermost core, you

become one with him. So love, too, becomes a dimension of knowing.

Feeling has been the basis for knowing by those who have been eastern. In the West, Logos -- logic, the discursive mind and the analytical intellect -- has been the base; while for us in the East, the feeling heart, the synthesized mind, has been the base. I deny the validity of the term 'eastern' or 'western' but, still, religion has been the predominant note in the East.

Question

WHAT IS THE PATH OF RELIGION ALL ABOUT?

Reason is not the path of religion because reason is only partial. Then, too, it is a superficial part of the human personality. Religion needs your whole being, you must be totally involved in it.

Reason creates division. With reason, you can never be total in anything. Religion demands a total involvement, nothing must be left out of it. You must take a jump, with your total being, into the existence. This looks irrational but it is not. Reason is a part of rational thinking, but religion is neither reason nor nonreason. It is the totality of your existential being. How to be total? That only means: how to be religious how to act as an organic totality?

How can a being be religious? Religion is not a ritual; ritual is again a fragment. And you cannot differentiate: if you want to be total you cannot be Hindus, you cannot be Mohammedans, because, again, to be a Hindu or to be a Christian or to be a Mohammedan is to think through reason through conditionings. If you are religious you can only be man, nothing else.

A person who wants to be religious must not belong to any religion in particular. Belonging to a particular religion creates an unreligious world. It makes you very rooted. Then you are not open to all the possibilities, to all the dimensions. So be religious but don't be Christian, don't be Hindu, don't be Mohammedan.

When you are just religious, you will be nearer to Mohammed and to Jesus and to Krishna. Sects are not religion; they are, again, a rationalization.

Ultimately, religion means a way of life in which your totality is involved.

You cannot be totally involved if you divide the world and existence into two antagonistic blocks. For example many so -called religious people have divided existence into two diametrically opposite poles: God and the world matter and mind, good and evil. These are all rational divisions. A religious being should not allow reason to divide existence into two categories. Existence is one: matter and mind are

one body and consciousness are one, the world and the creator are one.

If you divide them into two, your life will be a constant conflict against something and for something. Then you can never be total. If you divide existence then you yourself are also divided. Then your body will become your enemy and you will be in conflict.

If religion means anything, it means a deep, inner harmony. So I say to you: don't divide; existence is one. Body is nothing but the visible part of your soul and soul is nothing but the invisible part of your body.

God and the world are not two things, are not diametrically opposite. God is the centre; the world is the periphery Or, you can say that the world is the body and God is the soul. You can say that the world is the visible part of the divine, and God is the invisible part.

Take the whole as a whole, as an organic unity. Do not be against the world, against the body. Be life-affirmative.

To me, renunciation doesn't mean renouncing the world. It means renouncing the dividing reason, it means renouncing all divisions. A man or a woman who renounces, who becomes a sannyasin, takes the whole existence as one.

If you begin to feel the existence as one, then you can take a second jump. Then you can merge with this oneness yourself: the drop dropping into the ocean. Or, even the reverse becomes possible: the ocean dropping into the drop.

Through singing, through dancing, an effort is made toward this merger. When you are singing and dancing, you can forget yourself without becoming unconscious. And if you can forget yourself without becoming unconscious, you are nearer to the jump, the merging. If you can consciously forget yourself then you are near the temple of the divine and you can enter. At the entrance, only one condition is to be fulfilled. That is that you must be conscious and, at the same time, 'you' must not be.

That is what is meant by meditation: consciousness without any consciousness of the self, consciousness without any consciousness of the ego. All methods all techniques, are basically concerned with this. Forget the self, but remain aware. Drop the self, but remain conscious. If you can; be conscious without the self, the door is open.

Jesus has said, "Knock, and the door shall be opened unto you." This is the knock. Drop the self, and the doors are open for you.